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No. 6

FOREIGN TELEGRAMS.

THE COERCING OF VENEZUELA. THE CREDITORS.

London, Jan. 29.

The blockading Powers have declined to entertain a proposal made by Mr. Bowen that all claimants against Venezuela shall be on equal footing with them.

THE BOER ZULU FIGHT.

Allahabad, Jan. 30.

London, Jan. 29.—The official report of the conflict between the Boers and Zulus at He'krantz in May 1902 establishes that the former were responsible for burning natives alive in their huts. They looted cattle and challenged the Zulus to take them, and the Zulus re-took the cattle and killed 46 Boers.

THE COERCING OF VENEZUELA. THE CLAIMS OF CREDITORS.

London, Jan. 30.

The Powers' refusal to entertain Mr. Bowen's proposal has caused a deadlock. Mr. Bowen is communicating with President Castro.

THE UNITED STATES AND SILVER CURRENCY.

London, Jan. 30.

President Roosevelt has sent a Message to Congress with Notes from Mexico and China dwelling on the injury to international trade resulting from fluctuations in silver. The Message recommends legislation enabling America to co-operate with the gold standard countries for the purpose of establishing the stability of silver.

THE POWERS AND MACEDONIA.

Allahabad, Jan. 31.

London, Jan. 30.—A French yellow book on Macedonia, just published, shows that M. Delcasse urged Russia to put forward a proposal of administrative reforms, at the same time telling the Turkish Ambassador that there was yet time to save Macedonia for Turkey. Turkey asked England to warn agitators in Bulgaria. Lord Lansdowne in reply declared that Russia was the proper Power to apply to in the circumstances, as force would probably be required.

THE COERCING OF VENEZUELA. THE CLAIMS OF CREDITORS.

London, Jan. 30.

Mr. Bowen has informed the representatives of the blockading Powers that in the event of the latter persisting in the rejection of his proposal, he will inform the other claimant Powers that Venezuela is being forced to yield to a plan seriously affecting their interests.

BRITAIN'S CO-OPERATION WITH GERMANY.

London, Jan. 31.

Lord Cranborne, speaking at Sheffield, said that there was no alliance with Germany in Venezuela, but co-operation similar to

that of the Powers in China and elsewhere. The real alliance was that with the Japanese, who went to the very roots of our policy in the Far East, and would have the most momentous consequences in the future.

London, Feb. 1.

Baron Sternberg has presented his credentials to Mr. Roosevelt.

The answers of the allies rejecting totally Mr. Bowen's proposal regarding equality of treatment of all claimant Powers have been received at Washington, but have not yet been handed to Mr. Bowen.

AN INTERNATIONAL MONETARY CONFERENCE.

AN AMERICAN COMMISSION.

London, Jan. 31.

The American Government proposes to appoint a commission of three financial experts representing the United States in an international monetary conference on lines indicated by Mexico and China in their Notes or in any kind of international exchange of views promising success. The commission will not commit the United States to any change of the currency system.

RIOT IN TRAVANCORE.

CONFLICT WITH THE POLICE.

London, Jan. 31.

On Thursday evening a Shanai riot of a serious nature took place at Pallyade in South Travancore, when several people were wounded. A constable was assaulted, and several shops were looted.

ABDICATION OF MAHARAJA HOLKAR.

Allahabad, Feb. 1.

THE DURBAR AT INDORE.

The durbar at which His Highness abdicated was held at the new palace of Indore. The Maharaja was attended by his Ministers and members of the State Council and household, and various native notables; there being also present Mr. C. S. Bayley, Agent to the Governor-General, and Major Younghusband, Resident at Indore, with their staffs.

Calcutta, Feb. 3.

London, Feb. 2.—The deadlock over affairs in Venezuela has caused most intense excitement in America. It is reported that urgent orders are being sent to the naval yards.—*Englishman Special*.

THE REBELLION IN MOROCCO.

THE SULTAN'S SUCCESS.

London, Feb. 2.

The Pretender has not been captured, but the victory of the Sultan is complete. The rebel camp was surprised and rushed at dawn. Most of the Pretender's followers were slain or captured. The camp provisions and munitions were taken by the Sultan's troops, who recovered the artillery lost on the 23rd December.

ANOTHER VERSION.

Calcutta, Feb. 3.

London, Feb. 2.—News of the Sultan's victory is now confirmed. The Pretender was put in a cage and taken in triumph to Fez, where he is being tortured and exposed to the derision of the mob. The rebellion has collapsed.—*Englishman Special*.

MADE IN JAPAN

EDITORIAL NOTES.

Will not Missionaries in the Panjab please send at once the names of the Sunday Schools and the names and addresses of the Superintendents to Rev. M. B. Anderson of Rawal Pindi. It is important there should be a complete list.

We are glad that Rev. E. F. E. Wigram has pointed out in the C. & M. Gazette (Issue of Jan. 31) that there is an error in his Article No. 1V on the Panjab Census Report in the issue of Jan. 28. Of that issue, Mr. Wigram writes as follows:—

"In regard to Female Education it is stated that the Jains easily take the lead, with 174 literates to every 10,000 of their women, the ordinary average being only 34 per 10,000. The ignoring of the Indian Christian figures is doubtless due to the fact that the report itself, in dealing with female literacy make no clear distinction between native and foreign Christians. By the courtesy of the Census Superintendent I am able to give the figures for Indian Christians separately. They show a proportion of 1,135 literates for every 10,000 women, being 6½ times that of the Jains and 33 times that of the total female population."

The Indian Witness, Jan. 29th, points out a mistaken idea of Christ as held by many non-Christians. We give it because it emphasizes what should never cease to be urged upon our Hindu and Muslim neighbours; viz, that Christ offers to sinful men A PRESENT SALVATION, whereby a man under condemnation of sin may escape out of this awful state and come into a state of reconciliation and the possession of eternal life. The *Witness* says:—

One of our Arya Somaj contemporaries has an article on "An Impending Danger," in which the value of making known the contents of the Vedas to the people is urged. The danger pointed out is, that, turning in disgust from the absurdities of Hinduism, the Indian people will accept Christianity. Swami Dayanand, our contemporary says, turned the tables against the Missionary. "He pointed out that the religion of the so-called Hindus was nobler, sublimer and better calculated to raise the human mind than the faith of the Missionary, which wanted its followers to bid farewell to their reason altogether and blindly believe that Christ would save them on the Day of Judgment." It is to the utter misconception expressed in the italicized words to which we take exception. The Judgment Day will not be a day of salvation, but a day in which eternal destiny will be judicially declared in the face of the whole universe. The glory of Christ is that *He saves here and now!* If a man is not saved from sin before he dies, he will never be saved. "Now is the day of salvation." Christ declared that the man that believeth on Him *hath* eternal life and shall not come into judgment if he remains a believer to the end. The great Apostle exhorted a non-Christian in these words: "Believe on the Lord Jesus Christ, and thou shalt be saved"—saved immediately from the guilt and punishment and dominion of sin. Believe now, become the true follower of Christ now, and you need have no fear of the Judgment Day."

It seems that our good brother, Dr. Griswold, has once more laid the *Arya Patrika* under a debt of obligation, by supplying them material for a long editorial. In this editorial Article, the brochure of Dr. Griswold on the Qadian Messiah is noticed. The fact, that several comparisons were drawn between the founder of the Ahmadiya Sect and the Arya Somaj, has become the occasion of the Arya Editor once more failing to see the point of the pamphlet he reviewed. Dr. Griswold is represented as endeavouring to refute the position of the Qadian claimant to Messiahship, whereas he only states his claim. Thus the statement of them is usually all that is needed to refute them, but the pamphlet is not addressed to the Ahmadayas but to Christian Students and Missionaries. His object is to set forth the position of this new and growing sect. The fact of the resurrection is fundamental and for this reason any misstatement made to uphold it arouses the antagonism of the Aryas.

We shall presently present the *Patrika* with a copy of Rev. G. L. Thakurdas' pamphlet an exposure of the "Greatest Discovery" and this theory of a Srinagar Messiah. That pamphlet not only refutes the Ahmadiya claim but also establishes the doctrine of the Resurrection.

Our readers will be interested in the following account of the Presbyterian Alliance meeting, held last month, taken from the *Makhzan-i-Masih*:—

"The Committee of the Presbyterian Alliance met in the Jumna Church, Allahabad, January 14th, and were in session three days. The replies of the British and American Churches, so far as received, were favorable to the proposed union. The criticisms of the Articles of Faith, Constitution and Canons were carefully considered and some of them approved. With practical unanimity the Committee voted in favor of the name, 'The Presbyterian Church in India.' The Presbyteries will be asked to unite on this name. It is descriptive of the form of government and type doctrine held by the Churches uniting. It is easily translated into the vernaculars 'Hindustan ki Presbyterian Kalisiya' is a good name and we commend it to the Presbyteries. The article in the Constitution defining the relation of the foreign missionary to the Presbyteries called forth a long discussion, and finally the following was substituted for the last sentence of Article 21, page 20 of the Constitution. 'Ordained foreign missionaries and ministers shall ordinarily be full members of the Presbyteries in whose bounds they live. But those whose Home Churches object to this relationship shall sit as consultative members of Presbytery. Consultative members shall have no vote except on special occasions to be determined by the local Presbytery, but in all other respects they shall have the same privileges as members in full standing.' It was contended by some that the foreign missionaries would be in a better position to help the Indian Churches if they retained their connection with the mother church. The substitute now proposed allows the mother churches to retain their missionaries in their membership, if they prefer, and at the same time it gives the Presbyteries in India the liberty to utilize these members whenever they think it advisable, one day giving them a vote and the next day withdrawing it, as seems best to them.

The Committee of the Alliance resumed full control of the *Indian Standard*, and decided to change it to a monthly magazine at Rs. 2 per annum. Rev. F. H. Russell continues as Editor, aided by a strong staff of assistant editors."

Question and Answer.

QUESTION I. *By whom was it made known to you that Jesus is a Saviour? If I say that I am a Saviour will you believe it? If you take Christ to be a Saviour because of his noble deeds, our Rama may be also reckoned as such.*

ANSWER. Christ claims to be a Saviour, and He proves it by His life and death. He worked out a way of Salvation by dying for sinners, and so He has made an atonement for sin. He has shown Himself to be a Saviour also by actually saving great sinners, and these men by their changed lives prove that they have been saved.

The Spirit of God testifies within us that Jesus is our Saviour, and this consciousness is as real and as true as the consciousness of our own existence.

If you say that you are a Saviour you must support your claim. Are you sinless? Have you worked out a way of Salvation by giving an atonement for sin? Have you saved any one from sin?

It is not because of Christ's noble deeds that we claim Him as our Saviour. All His deeds were noble; but more was required before He could claim to be a Saviour of the world.

"Who is the Saviour?" is a question of fact not of sentiment. You may reckon Rama a Saviour, but that would not make him one. Rama as far as I know, never claimed to be one, and Pundits do not reckon him a Saviour from sin, but one who came to destroy Ravan. Ignorant people sometimes call him a Saviour, but this does not make him one.

II. *Hindus may not all worship the same God, each forms an image in his mind's eye of God and so we have many Gods. How can any one know another if he do not know his image?*

ANSWER. Your question implies that you do not worship God, but simply your idea of God. Suppose a father in England has a son in India, would he be pleased if the son were to write to him to say that he had quite forgotten his features, so that he had bought a monkey which he called his father, and honoured and respected him as such. I imagine the father would feel greatly insulted. Do you not think that a father separated from his son would send him his likeness, and would send him the very best likeness he could get. And can you imagine God, who is our loving Father keeping his dear children in ignorance of His image. God has given us His image. Turn to the Book of Colossians in the New Testament, the 1st chapter and 15th verse, and you will find these words "His dear son (Jesus Christ) who is the image of the invisible God." Your mistake, or rather your sin, is that you reject the image which God has given you of Himself and set up one of your own. Let me ask you to look at this image and I know you will love it.

Friend of Sylhet.

To know one thing thoroughly is better by far than to know half a dozen things superficially.

The drunkard sells for a dram his divine right to rule himself. He drowns his kingship in the intoxicating cup.

Current Thought and Incident.

THE GREAT DECISION.

Lord, to whom shall we go?

The question is an answer. Deserted by many of His disciples, Christ turns from them, to His chosen Twelve, and in that voice, which still after eighteen centuries vibrates in His Churches with a pathos all its own, asks them, *Will ye also go away?* The eager, impetuous Peter answers this question by another, — *Lord to whom shall we go?*

Now you observe, when you examine it, that there is here one great assumption. It is, that man needs some one to go to. It is, that the soul wants, demands, cries out for, not some thing only, but some One; cannot live without a Master, without a Guide, without a Revealer and a Comforter.

Look into it, and you will find here, in its broadest, most comprehensive form, what we may briefly characterize as the argument from Want. Man wants some One—therefore God has some One for him. Man needs—over and above food and clothing, over and above life, and life's support, and life's comfort, understood in reference to the present—a Person to be his Light and his Life and his Presence. *To whom* is the only question—not whether to any one—shall we go?

Let us see what those needs are, which God, being what He is, must mean us to have satisfied.

1. What we want—is, first of all, some One who can raise us above *Circumstance*.

A vast multitude of the mighty family are so placed as to be in perpetual depression. Circumstances, we say, are against them. Poverty, or its twin sister Anxiety—the perpetual question of the day's or the morrow's bodily supplies—this is one cause. Sickness, or its more trying and yet commoner likeness, ill-health—multiplied by its presence in surrounding or dependant friends—this is another. Disappointment—a perpetual experience, the bitterness of which is never quite lost, that the honours and distinctions of an academical or professional career are always for another, never for me—this is another depressing influence: and we might multiply them without limit. And now I call it a want, a primal necessity, of our being, that we should find some One—for a thing it cannot be—to lift us above circumstance. For even they upon whom fortune smiles have their own troubles too—this at all events, that they know earth's happiness to be temporary, that they know that they must leave it, that they have not one day's secure possession of it—therefore they too for one reason, as others for another, want independence of this surrounding; and God, we venture to say, designs that they should have it.

There is one Person—and, so far as I know, there is no other—who even professes to go to the root of this trouble. If He can say to us, *I come to you from heaven—from the bosom of the Invisible God—and in heaven we know no such distinctions as these of gold and silver, of title and rank—there the only honour is humility, the only office that of ministering, the only distinction the being likest God—cultivate these things, over which fortune (as you call it) has no power, and I will guide you every day with my counsel, and at last myself admit you into my glory*—then the few days of this little lifetime become irradiated with a light altogether of the Eternal.

2. I feel, if it be possible, a still stronger confidence in saying that a second original want of the fallen nature, is some personal help to lift us above Sin.

Call it by what name you may—account for it as you will—Sin is a fact. No country, no district, no rank, no profession; no home, no heart, is free from it. And wherever it is, I observe that the sinner is ashamed of his sin. Ashamed, that is, of certain kinds of sin. It may be that particular ranks or ages of life have thrown the veil of indulgence or the mantle of fashion over some actions which God calls sinful: yet each rank and each age has tendencies, has experiences, which, even to itself, it cannot justify: its index of sins may be abbreviated or mutilated, but I never knew the man who did not try to conceal from others, or to make excuses for it himself, some of those broadly marked transgressions of the moral law which we may dare in any society to denominate as sins. And when, instructed by Christ's doctrine, a man begins to see sin not in the act only but in the thought—or when, under the same guidance, he deepens and widens his idea of sin, till it includes all that is un-Christlike, un-Godlike, in feeling, in temper, in motive, in intention: all omissions of the right and good, as well as all commissions (so much as in the heart) of the thing which is wrong—then the question does become a practical one. To whom can I go for deliverance from this plague? Is there any one, in heaven or on earth, who has words of eternal life for this living death? Surely my want is an argument for God's supply; I cannot thus suffer, I cannot thus struggle, in a strength which is weakness, in a hope which is despair: God must have some One for me, some Physician, some Champion, above all some Friend, to whom I can go in this need: some One—and whom?

Now if there be a Person whose very enemies could never say of Him that He sinned—yet a Person who was in all points tempted like as we are: a Person who left, of His own free-will, a sinless Heaven that He might cast in His lot with the sinful; a Person, who, in some mysterious manner took upon Himself our sins, so making peace; and then, leaving us Himself, promised a Divine Spirit, to abide with us for ever—I say, if there be such a Person, shall we not admit, that at least He has words of eternal life? This is just what we need, and there are tens of thousands telling us, with the voices of eighteen centuries, that, amidst every conceivable variety of condition, and circumstance, thus and thus He has done for them.

3. There remains just one universal, one primal want of man's nature—and that is, some One who shall raise us above Death itself.

It is surely a dreadful thing, when we think of it, not to know with any certainty what shall become of us when we die. I appeal to you—is not death, is not the shadow of him cast before in sickness, a terror and a tyranny? You may forget him in health—you can lock and bar him out while you are at work and in society—but there he stands, just outside your door, now and then threatening, sometimes striking within, always in prospect, always in apprehension. May this too be spoken of as a want, suggestive itself of a probable supply? Is there any one who can say to us, I have confronted death, and conquered? I am the Resurrection and the Life? If there be, that Person bears upon Him, so far, the chief sign of Man's Friend: He has the words, we say again, of eternal life.

There may be some who feel not as yet the need, in any of the senses enumerated, of going to any one. As yet it is enough for them to have health and strength, to have exercise and excitement, to have study and competition, to have society and to have amusement. Can we dare to assume of these—that they have as yet felt the nothingness of things earthly, and are crying out, in the sense of powers and affections unsatisfied, incapable of satisfaction

below, for some one who shall speak in the soul's ear words absolutely of eternal life?

"Listen to the voice of one, who summons you this day in the tone, not of formal duty, but of affectionate sympathy, to ask, and to decide for yourselves, ere you take one onward step in the labyrinth of this being, to what, to whom, you will go for rest, for strength, and for satisfaction? Soon, if not instantly, you will find yourselves out of wealth poor, and out of strength weak, and out of joy sorrowful, and out of hope desperate, unless you settle this question of questions now. Very empty, very vacillating, very bare and dry, must become that life which is trying to be lived without the Divine. It may wreck itself on this rock, this shoal, this quicksand, or on that; it may become idle, it may become hard, it may become infidel; if it have not One above it, One with it, One in it, a known Lord, a present God, it must become selfish—it must try that impossible thing, to live and die to itself; to itself, in scope and aim; not to itself, in its injurious effects and poisonous influences. Let your University life begin with Christ! Ask Him to be with you, in its public places and secret, in its work and in its society, yea in its pastimes and its competitions—and all shall be well. Be stirred by a grace ever waiting to be gracious to listen inwardly to Christ's question,

Will ye also go away?

and to answer him also, out of the fulness of an earnest heart,

Lord, to whom shall I go? Thou alone hast for me

the words of eternal life.

DR. VAUGHAN'S UNIVERSITY ADDRESS.

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OLDEST INHABITANT OF PALESTINE.

INTERESTING DISCOVERIES.

The Quarterly Statement of the Palestine Exploration Fund, just issued, contains more than one paper of unusual interest, such as further researches by Professor Sellin, at Taanach, where he has discovered other Jewish and Canaanite fortresses similar to those described last August in these columns; an account of excavations in the necropolis of Mareshah, the home of the prophet Micah, where many tombs with frescoes and antiquities have been found, the older Egyptian work of the Ptolemaic age; and lastly, of excavations on the site of a cemetery outside the Damascus Gate, part of which may go back to the Fifth or Sixth Century of the present era. But one paper, by Mr. R. A. S. Macalister, marks almost a new departure in Palestine archaeology. It describes excavations at Tellej-Jezari, near Abu-Shuseh, to the right of the road from Jaffa to Jerusalem, a site which has been for some time past identified with Gezer, an old Canaanite city, the King and people of which were slain by Joshua. This occupied an elongated mound over six hundred yards in length, rising at each end into knolls, which probably are the tops of low natural hill, with an intervening depression, now filled up with debris; that has almost everywhere covered the natural rock. Circumstances obliged Mr. Macalister to restrict his excavations to the eastern half, but he found that the whole had been surrounded by a wall. On that hill surface he cut trenches into the thicker debris to a depth sometimes of nearly twenty feet. Here he discovered three well-marked series of ancient wall, besides one less perfectly defined of earlier date. They consist of rough stones with not more than a simple hammer dressing. They

vary greatly in boulders. Especially in the mud and lime of later date, in the ruins, always be dist walls has an in places are a outer and inner one, not so this belongs to the the stones are remarkable for clearly belong subdivided by stones, about beaten mud. A similar end there the stone probably for Jacob more th But there are found being a high, with sm pavement jars charred. The a monumenta remains indic through the fi

Not less caves. The third city wal artificially ex circular shaf undisturbed ter eared i area (it is r wide) was co the ashes of fectly consu to have bee of the third were depos over the flo ranged along more distin cavation of and had be fourth, or of which fro buried; the had previou indicate an confirmation two girls mouth of th

The pottery it possible occupants of the build and s inches, and The skull long oval (pects the ex (Neolithic) uncremated third, and

vary greatly in size, ranging from small pebbles to large boulders. Sun-dried brick also is sometimes found, especially in the third series of walls, besides floors of beaten mud and limestone, and pit ovens. Putting aside buildings of later date, Mr. Macalister has discovered a stratification in the ruins, four layers in all, but the earliest cannot always be distinguished. The outer and larger of the city walls has an average thickness of 14ft, and remnants of it in places are a dozen feet in height, with towers on the outer and inner sides. Practically parallel to it is an older one, not so thick. This, like a number of paved causeways, belongs to the first or second city; the other wall, in which the stones are better dressed, to the third or fourth. A remarkable four-sided stone enclosure within the walls clearly belongs to the earlier group. Its western half is subdivided by walls, and its eastern contains a circle of stones, about half a yard long, erected on a platform of beaten mud, and cemented together by the same material. A similar enclosure has been found at Tell-es-Safi, but there the stones are much larger. Rounded pillar stones, probably for memorial or sacred purposes, like those which Jacob more than once set up, were found at different levels. But there are a few larger monoliths—all unbewn—the first found being about 7½ft high. Three others are about 14ft. high, with smaller ones between, and under an adjoining pavement jars were dug up containing infants' bones, some charred. Though occasionally these standing stones have a monumental character, it is far more probable that the remains indicate sacrifice, and that these children "passed through the fire" in honour of some predecessor of Moloch.

Not less interesting has been the discovery of two caves. The first of these was undoubtedly earlier than the third city wall, which had been built across it. It had been artificially excavated, was approached by steps, and had a circular shaft at the opposite end. This was evidently an undisturbed burial place of great antiquity, so Mr. Macalister cleared it out with scrupulous care. About half of the area (it is rather over ten yards long and about eight wide) was covered with a layer, sometimes a foot deep, of the ashes of human bodies. The bones were often imperfectly consumed, and Mr. Macalister believes the cave itself to have been the crematory. Another race, perhaps that of the third city, used it for inhumation. Then the bodies were deposited, apparently in a crouching position, all over the floor; but a series of stone built enclosures, ranged along the cave wall, evidently were reserved for more distinguished occupants. The other cave, the excavation of which was barely completed, is bell-shaped, and had been used as a cistern by the occupants of the fourth, or latest, city; but it contained six skeletons, five of which from their crouching position, had clearly been buried; the sixth, representing only the upper half of a girl, had previously been sawn in two. This also may, perhaps, indicate another human sacrifice, and the idea receives confirmation from the fact that the decapitated heads of two girls of about the same age were found near the mouth of this cave in one of the lower strata of debris.

The bones examined by Professor Macalister, with the pottery and other relics found at different levels, make it possible to assign historical positions to the successive occupants of this hill fortress. The older race, the inhabitants of the first or second city, were rather slender in build and short in stature, none exceeding five feet seven inches, and most of them at least three inches below this. The skull bones were thick and heavy, the form a rather long oval (dolichocephalic). They resemble in many respects the earliest occupants of Europe in the newer Stone (Neolithic) Age, and were certainly a pre-Semitic race. The uncremated remains belonging to the inhabitants of the third, and perhaps the fourth, city, represented a taller

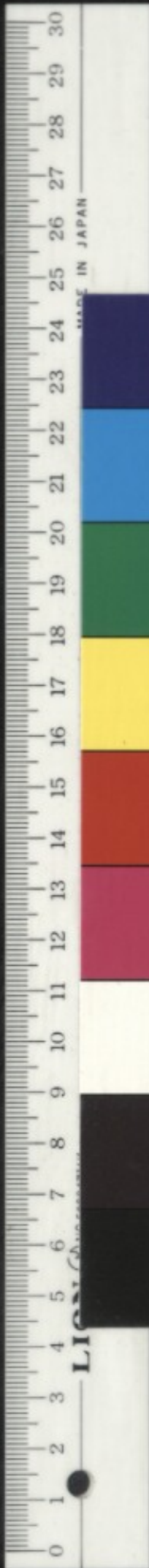
race, the average height being about 5ft. 6in. and the maximum 5in. more. They were more strongly built, their faces longer, their noses more prominent, and their skulls slightly more circular. Probably they belonged to the earliest wave of Semitic immigration; that is, to the primitive Amorites. A considerable quantity of pottery has been found. That belonging to the earlier race is coarse and rude, that of the following one being better shaped; but neither conforms with Egyptian or Phœnician designs. Jars and other objects of wrought stone were also found, with some chipped flint tools. The pre-Semitic people who burned their dead apparently were acquainted with metal; those who buried them possessed good weapons of copper and bronze. This is remarkable, for in Western Europe cremation came in with the Bronze Age. Yet here, also, the earlier and shorter race, survivors of which may still be detected in the Basque country, Brittany, and parts of our own Islands, had longer skulls than the better-equipped invaders, who drove them out, and continued the building of Megalithic structures. Such structures, though they occur over a large extent of Europe, in Northern Africa, and in parts of Asia, are far from common in Palestine, so that the discovery of these, in association with the folk that erected them, forms a valuable addition to knowledge.

Parts of the site remain unexplored, and an appeal is made for funds to carry on this most important investigation, but the evidence already obtained leads to the following conclusion:—The first inhabitants of the hill fortress were a Neolithic people, who burned their dead. Next came a primitive Semitic race of the Copper and early Bronze Age. These encircled the original fortress with the outer and stronger wall. Probably the first—possibly the second—race practised human sacrifice. Two later Semitic occupations followed, the former of which, if the evidence of scarabs be trusted, were in possession not less than two thousand years B.C. They occupied in turn the ancient hill fortress, which they did not reconstruct, but remains of their dwellings and possessions occur in the higher strata of debris. Other relics, besides those just mentioned, prove some communication with Egypt, and one clay cylinder indicates a direct or indirect trade with Babylon. The former is not surprising, for it had been a great and mighty nation for centuries before the age of Abraham, and the noted Tell-el-Amarna tablets show that some sixteen centuries before the present era Egyptian Governors had authority over many towns of Palestine, Syria, and even Babylonia, by whom reports were duly sent to their Lord. In one of these the name of Gezer actually occurs. But the scarabs and seals found there probably belong to a date much prior to the Amarna tablets and the Egyptian occupation. It is also interesting to note that that pottery found at Gezer is generally distinct in shape and ornamentation from the older Egyptian, and from that dug up at Tell-el-Hesi (the ancient Lachish) which is referred to as Phœnician art. The excavations on the site of Gezer therefore, have proved not only the presence of an aboriginal race which dwelt in Palestine before it was touched by the first wave of the Semitic influx, but also that the hill fortress had been occupied for at least several centuries before it was sacked by the Hebrews under Joshua.

C. & M. Gazette.

It is very easy to cherish fine theories of duty, but very difficult at times to put them into practice.

"A blessing must be shared before it will be repeated."



ABOUT ROSES.

Happy the rose-grower who gathers roses unmarred by worm and blight, with foliage perfect in form and color; but with the June roses this is almost an impossibility. Rose-bugs, slugs and caterpillars, rose-thrips, blight and mildew, conspire to make the life of the rosegrower one of ceaseless activity and constant vigilance.

The simplest all-round preventive measure lies in freely pruning and thinning the branches of the plants that the air and sunshine may have free access to every part of the bush, and the application of water, from a hose or syringe, with sufficient force to dislodge any insects that may infest the plant, care being taken to reach every part of the plant, especially the under side of the leaves.

The small green worms which draw the leaves together with a slight net can not be removed in this way, the most effectual method of destroying them being to go over the bushes, pinching the leaves between the thumb and finger, or, more agreeably, with a spring clothes-pin. The spiræa, too, will need this attention. In some varieties, as the billardi, the leaves on the tips of the branches will be found drawn together over the blossom buds, and the buds completely destroyed. In varieties giving but a single crop of flowers during the summer this is quite a serious matter, and should have prompt attention.

For the destruction of rose-bugs, showering the plants with the paris-green solution in the most effectual remedy, using one teaspoonful to four gallons of water. It must be used promptly, as these are of all rose-pests the most unsightly and destructive, eating the fall-blown roses, and quickly destroying the blossoms of the entire bed.

Paris green is effectual only with insects which eat the foliage or blooms, as rose-bugs and caterpillars. Insects which suck the juice of the plants—red spider, green, black or, gray lice, thrips, and the like, are not affected by it; and this distinction should be borne in mind when doctoring plants. On the other hand, kerosene emulsion is effectual on all soft-bodied insects that it touches, having the property of scalding or cooking them.

All plants that have been treated with insecticides should be thoroughly sprayed with clear water as soon as the remedy has taken effect, both for the health and appearance of the plants. Roses treated with paris green should be plainly and conspicuously placarded to that effect, for the safety of those who have a penchant for rose leaves. Roses from plants so treated should not be gathered for rose pillows or potpourri; and it goes without saying that they should not be used for candied rose leaves or other confection.

In cutting tea roses, if the stem is cut down to a strong, healthy bud, the bushes will give finer flowers and require less pruning. The stems, when the bloom has faded, will furnish cuttings which will quickly root if placed in sand in the sun and kept constantly moist.—The Pilgrim.

—“It is God's custom to work his will by contraries. If a physician should apply a medicine contrary to the nature and complexion of the patient, he would have little hope to cure the disease; but such is God's miraculous working, that he subdues crowns to a cross, overcomes pride by poverty, overthrows the wisdom of the flesh by the foolishness of the spirit, and sets knees a-bowing to a babe in a manger.”

Cigarettes and Heart Disease.

Cigarette smoking is held responsible by the medical examiners of the school board for a startling increase in heart disease and other ailments among students in the high schools of America.

Boys and girls were subjected to the same examination, and one of the striking features of the result was that not one girl was found unable to pass, while a large number of the boys, in almost every case smokers, were found to be in a physical condition which made violent exercise of any kind extremely dangerous.

Some of the young men, who appeared to be in robust health as far as external evidences were concerned, were said to be suffering from heart disease in its worst form, caused by cigarette smoking, and liable to drop dead at any time on a football field. In one instance, where a student was unable to pass the examination, he admitted smoking from forty to fifty cigarettes a day.—Record-Herald.

True Rest.

Two painters each painted a picture to illustrate his conception of rest. The first chose for his scene a still, lone lake among the far-off mountains. The second threw on his canvas a thundering waterfall with a fragile birch tree bending over the foam; at the fork of the branch, almost wet with the cataret's spray, a robin sat on his nest. The first was only Stagnation; the last was Rest. * * Christ's life, outwardly was one of the most troubled lives that was ever lived; tempest and tumult, tumult and tempest, the waves breaking over it all the time, till the worn body was laid in the grave. But the inner life was a sea of glass. The great calm was always there. At any moment you might have gone to him and found rest. And even when his enemies were dogging him in the streets of Jerusalem, he turned to his disciples and offered them, as a last legacy, “My peace.”—Henry Drummond.

I WONDER.

By Rev. William Alfred Gay, D.D.

I wonder why the Lord should know
My name and residence below,
When I am such a worthless thing,
And do so little for my King:—
Yes; I wonder.

I wonder why the Lord should give
So many blessings, when I live
As if I thought I earned them all
By working on this little ball:—
Yes; I wonder.

I wonder why the Lord should say
That he will bless me every day,
When every day I grieve him so,
And for his love can nothing show;—
Yes; I wonder.

I wonder why the Lord should hold
Above my head a crown of gold,
And tell me that it shall be mine
If I but take the hand divine:—
Yes; I wonder.

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